
Ardhanarishvarastotram with meaning

அர்த்நாஸ்வரஸ்தோத்ரம் ஸார்த்²

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அர்த்நா⁴ரீஸ்வரஸ்தோத்ரம் ஸார்த்²



சாம்பேய்கெள்³ரார்த்⁴ஸ்ரீரகாயை கர்பூரகெள்³ரார்த்⁴ஸ்ரீரகாய |
த⁴ம்மில்லகாயை ச ஜடாத⁴ராய நம: ஸிவாயை ச நம: ஸிவாய || 1 ||

One half shines with golden yellow color like chAmpeya flower and other half shines in bright white of karpUra. One side of the head is adorned with a beautiful braided decoration and other sports an unkempt jaTAmakuTam. I bow to ShivA and Shiva in the form of ardhnaArishvara.

கஸ்தூரிகாகுங்குமசர்சிதாயை சிதாரஜ:புஞ்ஜவிசர்சிதாய |
க்ரு²தஸ்மராயை விக்ரு²தஸ்மராய நம: ஸிவாயை ச நம: ஸிவாய || 2 ||

The left half of ardhnaArIshvara which is occupied by ambAL is adorned with musk and kumkumam. The other half occupied by the Lord is smeared with ashes from the funeral pyre. The ambAL aspect is well adorned and pleasing to reflect on, the Lord's half is ill adorned (with ashes, snakes, elephant skin) is dreadful. I bow to this wonderful form, I bow to ambA ShivA and Lord Shiva.

ஜ²ணத்க்வணத்கங்கணநூபுராயை பாதா³ப்³ஜராஜத்ப²ணிநூபுராய |
ஹேமாங்க³தா³யை பு⁴ஜகா³ங்க³தா³ய நம: ஸிவாயை ச நம: ஸிவாய || 3 ||

The left side of the Lord, which is occupied by ambAL is adorned with beautiful kankana (bracelets worn on the wrist) and nUpura (worn at the ankle). These make very pleasing sounds when they move. The right lotus foot is adorned with a cobra as nUpura. angada is an ornament adorning the lower elbows. On the left side it is made of gold and on the right side it is a snake. Such is the wonderful form of the Lord. I bow to shrI shivA and Lord Shiva.

Snakes represent the senses. They are dreadful and lead one to the cycle of death and birth. By wearing snakes, as a yogIshvara, the Lord demonstrates His mastery and control over them.

விஸாலநீலோத்பலலோசநாயை விகாஸிபங்கேருஹலோசநாய |
ஸமேக்ஷணாய விஷமேக்ஷணாய நம: ஸிவாயை ச நம: ஸிவாய || 4 ||

ambAL's eyes are often described as long, extending upto the ears. This is indicated by the term vishAla. Her eyes (left half) are long and beautiful like nIlotpalaa flower. Lords eyes are radiant like lotus flowers. IxaNa can mean look or eye. viShameXana means some thing odd or different to look at or one who has three eyes. sameXana means it is pleasing to look at. sa ma means with laxmI, and HER eyes are auspicious and can bestow prosperity to the devotees. The ardhnanArIshvara form is a beautiful combination of ShivA and Shiva. I bow to shrI ShivA and Lord shiva.

(i) The three eyes of Shiva-Shakti svarUpam have many beautiful descriptions in saundaryalaharI. In one verse, the right eye is compared to the sun, the left one is compared to moon and the one of forehead is compared to fire. They respectively produce day, night and the sandhya kAlam.

(I) Once a poetic puzzle was posed to mahAkavi kaLidAsa asking whether someone has seen a flower inside another flower. He replied that the face of a woman is like Lotus flower and her two eyes are like nIlotpalaa flowers. It is traditional to relate woman's eyes with nIlotpalaa flower.

(ii) IxaNa = look or glance (cast by the eye)

sama = even (as in number), even/smooth/peaceful (as in look/gaze-cast by the eye)

viShama = odd (as in number), rough/terrible (as in look/gaze-cast by the eye)

shivA = the even eyed one (2 eyes); who casts a peaceful glance

shiva = the odd eyed one (3 eyes); who casts a rough/terrible glance

மந்தா³ரமாலாகவிதாலகாயை கபாலமாலாங்கிதகந்த⁴ராய |
தி³வ்யாம்³ராயை ச தி³க³ம்³ராய நம: ஸிவாயை ச நம: ஸிவாய || 5 ||

ambAL's forehead is adorned with garlands made of
mandAram (Hibiscus) and the Lord's neck is adorned with a garland
made of skulls. SHE dresses in royal and divine clothes and HE
has directions alone as HIS clothes. I bow to shrI ShivA and Lord Shiva.
The word digambara indicates that HE does not wear clothes, as a mark of
renunciation. The skulls indicate to the devotees that life in a body is
transient and impermanent, one day you will have to die, so do not get
mixed up with this world. digambara can also mean brahman. How can
you clothe something which is the biggest and the greatest. If
so one could say then that HE is contained in the dress and not
outside it. A similar sentiment is indicated in the Bible, when
Jesus says he has no resting place. A principle that pervades
everything can have no particular resting place.

அம்போ⁴த⁴ரஸ்யாமலகுந்தலாயை தடி³த்ப்ரபா⁴தாம்ரஜடாத⁴ராய |
நி¹ஸ்வராயை நிகி²லேஸ்வராய நம: ஸிவாயை ச நம: ஸிவாய || 6 ||

HER hair is dark like water bearing clouds and HIS hair
locks are coppery and radiant like a lightning SHE has none
superior to HER and HE is the Lord of all. Such is the wonderful
form of ardhanArishvara. I bow to shrI ShivA and Lord Shiva.

ப்ரபஞ்சஸ்ரு³ஷ்ட்யுந்மு²லாஸ்யகாயை ஸமஸ்தஸம்ஹாரகதாண்ட³வாய |
ஜக³ஜ்ஜநநயை ஜக³தே³கபித்ரே நம: ஸிவாயை ச நம: ஸிவாய || 7 ||

SHE dances in delight with captivating beauty at face of creation which
springs forth from them. His dance of destruction is in fury and the
cosmos subsides back in them. SHE is the mother of this world and
He is the Father. Such is the wonderful nature of ardhanArIshvara,
I bow to shrI ShivA and Lord Shiva.

ப்ரதீ³ப்தரத்நோஜ்ஜ்வலகுண்ட³லாயை ஸ்பு²ரந்மஹாபந்நக³பூ⁴ஷ்ணய |
ஸிவாந்விதாயை ச ஸிவாந்விதாய நம: ஸிவாயை ச நம: ஸிவாய || 8 ||

HER (left half) sparkling ear ring is studded with blazing precious stones and HE (right half) is adorned with a terrifying snake as HIS ear ring. Supreme auspiciousness (which is brahman) is the essence of both shrI ShivA and Lord Shiva. Such is the wonderful form of ardhanArIshvara. I bow to shrI ShivA and Lord Shiva.

ஏதத்²படே²த³ஷ்ட²கமிஷ்ட³ம் யோ ப⁴க்த்யா ஸ மாந்யோ பு⁴வி தீ³ர்க⁴ஜீவீ |
ப்ராப்நோதி ஸௌபா⁴க³யமநந்தகாலம் பூ⁴யாத்ஸதா³ தஸ்ய ஸமஸ்தவித்³தி:⁴ || 9 ||

This final verse is the phala shruti of this stotram. (S)He who reads this stotram containing eight verses with bhakti will obtain all (s)he desires, honor, a long life, and all auspicious things for eternity. One who repeats it again and again will attain all powers and perfection.

இதி ஸ்ரீமத்பரமஹம்ஸபரிவ்ராஜகாசார்யஸ்ய ஸ்ரீகோ³விந்த³ப⁴க³வத்பூஜ்யபாத³ஸிஷ்யஸ்ய
ஸ்ரீமச்ச²ங்கரப⁴க³வத: க்ரு³தௌ அர்த்நாரீஸ்வரஸ்தோத்ரம் ஸம்பூர்ணம் ||

Thus concludes the ardhanArIshvara stotram, composed by
shrI Adi sha.nkarAchArya, disciple of shrI govinda bhagavatpAda.

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